### ECLARATION

OF THE

#### JRPOSE and DECREE

Of the Everlafting

## Counsel of Gods

Heavenly Hoft concerning his Royal Seed, and Noble Off-foring, the Eternal Plant of his own Renown, the Everlafting

#### OVENANT of LIGHT

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Arraignment of all that wilfully oppose and fight against it, at the Barr of Gods Righteous Judgement;

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# WARNING

To them to Repent, and to fear and dread the Infinite, Eternal God, who will undoubtedly fet up his Son, his Light, Life, Spirit, and Seed over all to Reign in the pure Dominion and Authority in the Kingdoms of Men.

Printed in the Year, 1662.

#### A thore Declaration of the Purpole and Decree, & a.

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HE fure, firm, and everlasting decree and Counfel of the Heavens, is that the feed of the everlasting Covenant of the everlasting God shall
worship the Lord God of Hosts, the everlasting
Jehovah; and it is determined in the most High
and Supress Court of the Eternal power that

created the Heavens, Earth, and Sea, and all things therein, that all other things whatfoever, which are the inventions of the most wife of the fons of men shall all be separated from the pre-Sence of the most boly God as a polluted thing, and as a mentionous cloth : and this is the firm and everlasting Counsel, Decree, Purpole and Determination of the Father, Son, and Spirit, which are one, and cannot be divided in none of the appearances unto the fons of men unto this day and for ever; anto which Counsel, Decree, Purpole, and Determination, all the holy men of God, and holy Angels, and ministring Spirits from the holy measure of the Inspiration of the most High, do in the Clear Light of the Eternal power give their due and law ful and just affent as in duty they are bound and obliged thereto, and fo fet their feals unto it, which feal is the measure of the same Spirit of the Father and Son, which is freely given, and they have received of God to worfhip him by, which shall stand for ever; and this Decree shall fland upon the heads of all falle worthippers in the whole world, whether called Heathens or Christians, and all that feem to bold the Truth, but in unrighteopfnels : Yea all Sects in the whole world, whether Europe, Afia, Affrica, or America, unto which feed of the everlafting God you mult all bow and yelld obedience unto, either freely offering up all unto it, as of due right belongs, or be broken by the irreliftible Soveraigney of its Authority and frength, which is for to flay the wicked, and make them all to bend by his Eternal wrath, judgement, and indignation, which is due to the rebellious and disobedient, which will not yelld in obedience to this Noble and Royal feed and off-fpring of the infinite mercy of the Eternal God, who bath fet it more firm then the Heavens which must pass away, and be rolled together as a feroul, and then the earth which must be burnt up, and all things

(4) maft be diffolved by the power of him who made Heaven and

Berth, and all things to ferve him and his, for his own glory, and the wicked are for the day of the wrath of this Lamb of God. which takes eway the fins of all who believe in him, and come into obedience to his power, which works in them that they may receive his virtue, by which alone they worthip the Lord who hath manifelted it for the fame end to glorifie him by sand none of all the Councils and workings against it shall thand; for if all she Counfels, Plottings, Laws, Edicts and Commands of Pones, Cardinals Bilhops, Emperours, Kings and Synods, of one or divers, or all Nations of the whole world (hould agree in one, as one fingle body compact; and all the Nations of people concerned in the fame, and fo all agreed as one man to aid affift." either by force of arms, or any other way by words, or arms ments or writings, fecretly, or openly against this firm Decree Parpole and Counfel of the Heavenly Hoft, fhall be brought to nought and confounded by the Power, Dominion, and Authoritw of this high born Prince of Peace, who is of the Royalty of the Infinite Majefly of the most High God, whole Word abides and endures for ever and ever, which is the feed of everlatting blife. and in which feed all the Nations of the earth shall be bleffed: and this feed thall have the Dominion, whose right alone it is, and to it all the Bominions and Kingdoms of the whole World belongs, and therefore there hash been fo many overturns. overturns, and must be till he be acknowledged whose right it is. and his Royal Scepter bowed down, anto, which is a Scepter of Righteonines : And therefore Nations and Kingdoms; and inhabitable parts of the whole earth look not for peace whilf your whoredomes remain; for you are all gone a whoreing from this Noble and Renowned feed, the Covenant of God, which is his Light that you hould be united to and receive the Law from his month which is the husband you are to ask at home in your own hearts, where his wildom is to be received, and Counfel against all that rifeth up there to appole the purity and Righteoulnels of his Law, and the Royalty and Soveraignty of his power : the Light shere to rule over all your thoughts and imaginations, words and actions; by which Light you should be ruled and ordered to the glory and renown of his Everlsting Kingdom; And therefore in the measure of this feed ( which is the Light in

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(4) the Confeience) you must believe and own, and receive in Te flimony, if you will come to the knowledge of him who lives for every and that leads to the knowledge of the Power, Digmer Soversienty. Dominion, and Authority, Virtue, Excellency Glory and Renown, and the Nobleneft of its diffent birth being. growth, and increase which is to have no end, and the glory of its going forth which hath been from everlatting, and is alone the Fathers delight, and was, and is manifelted to do the Bathers will, and to fet up the Fathers Kingdom; which Kingdom is in Righteoufnels, fuffice, Eggiry, Mercy, true Judgement, Lowlinels, Tendernels, Love Unleigned, and all Virtue Holinels, and Truth, which is to proceed from the heart, placed there by the Righteous power of the infinite God, where no deceit nor guilethat dwell, nor no unclean thing have a being , but Rightenil pels and Holinels in every part of the members of that body of which Chrift is the head, and subjects of that Kingdom which endores for ever and ever.

Therefore, O ye Judges, Jukices, Councils and Counfellors, Law-makers and Executors of the fame against the Innocent ones, which bear this feed that you would hear, fear, and dread tremble and be aftonified in the confideration of the viling up of that power which is from the feed that thall accuse you before the great and dreadful throne of the Mighty and dreadful God, for your rifing up falfly to accuse and pass unrighteous judgement against them which act according to the feed, and have hindred the goings forth of it to do the Fathers will (as much as in you hath lavn) but before him your nicities and punctillines. nor subtleties of you the wife Disputers, Lawyers, and Counfellors, and Learned Judges of the Earth fhall fland you in no stead, when you are called to the Barr of his Divine Judgement and to give a True, luft, and Clear answer to the True and infallible Bill of Indicament preferred against you by the Infallible witness of the Eternal Light of the Everlasting God in your Consciences, which Bill will be found against you by the Grand Jury of Gods holy Muctives, which have fuffered by you for this feeds fake, and have feeled to it with their blood, by your pred tended, fallible, falte, infamous Bills of Indicament against theme which will add much to your Condemnation for the Light hath, and will clear them before the Throne of God against your

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and le will charge you for high Treafon against the King of Kings, and Lord of Lords the Everletting Jehovah ; and before him you mafe all appearand give an account of givery deed done in your body and if you have any thing to day for your falency vols will finde more favoury though you be guileyo then the bee nacent have had from you, when they have been broughe and failly accused before you for Disturbers; and Tumaliers, and to men with force and mims, when they have been meeting copether the fer so the Lord in obedience to the feed of Light and to have hear worthipping the Living God in perce and quiesello ard believing in his Frue and Paichful Wieneft the higher of his Son Chrift lefus [in them] which is the hope of glder which you have perfecuted them for; and therefore I know you first all be distabilistor or the Bure, Tuft, Righteen a anti-Holy tudge of all the Barch brathole: harnoe is to do Reghecoullanaid the with do ind other and pender to every man secording of this deedle whether they be reded or evil; and therefore the charge preferred, and the witness to prove the fame thall be fo clear and evidence for the Aconferred the Witness knows your fector workings, and is feet from any guile or descir, or any define of reverige, de feelig ing your definition les you are then se you de and have done enthe innocent so bot being perfectly pure and infallibly crae; inft and merciful, feeks and hach fought your Salvation and Profer vation and doth feek your Repentance from those doad works a of which the witness of God con do ho left then bear wieness spaint, and accole you before the Throng of the Infinite Mainly on high, which both manifelted is from himfelt for that end that man might believe in it; and by it so turn from the evil Works , and to receive the Testimony of that Everlasting Witnesse I than by it they may be ted to de the Wherlow of Richtendineffe abuiltich in to be to the praite and Olbre of his Grace that bith for freely given his Light; his Winneffenta mere & doorleads from the Brill to the Good " And therefore Bithe flanding sagainst the Light of the Witnesse and Adenfer, and wilfully land malicionfly refilting of in and bering its Ricoroofit can done tellerani de its Office and fland no and instruction chapming the Philoseesa late Bar of Cods digit scour Judgments, and spices to the confe og short chem before the Righteons Judge, who can do no selie often receive the Rightes A 2 ous bnAss

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ous witnesse of his own Seed the Light from himself, which seffifies that they have wilfully and maliciously made void his Rightton, Law [the Light] by their own Traditions and inventions their corrupt wills fet up to make void ( if they could )the pacering will of God, and have wickedly by the infligation of the Devil rilen up in shigh contempt of hisinfinite Majefties Crown and Dignity and Royal Scepter of his everlathing Righteonfrefe. in ferting up of their own Righteouineffe, their feigned and invented worthips, and their unrighteous lufts, their pride and dovetoninels, which is the root of many more evils and therefore are they ignorant of Gods Righteoufhels, which is the glorious goings forth of his Eternal Power, by the bright fhining of his Light and Spirit, which leads all that believe to worthin him in the fame; which thefe have by the force of the arm of Flesh with Inftruments of Carnal Weapons fought to fruffrate, and make his Counsel and purpose of none effect, and have lough to overthrow his whole work from the beginning unto this day a both by the ministration of Augels and of Mofes and the Prophers and of the elections manifellation of his Son in the Befft, and of the clory of his fries in his Apollorand Servants in the Churches after his Afcention, and the glorious Records of all the boly men of God the Scriptures of Truth, and of their Prophecies of the poprings forth of the abundance of the Spirit of the Lord God upon his Sons and Danghrers in the latter dayes, and in the Laft dayes, in which we are fallen, according to Christ our Lords Saving to the Woman of Samaria, The time it, and finell be that the true Worthingers Gall worthin the Father in Spirit and Truth, for the Hinber feeketh luch so worlbig him : and this is fulfilled and fulfilling in this the day of our God; and this is Gods Prerogetive Royal, that all his Worshippers should worthip him in his spirit and Life of his noble Seed which you Bishops, Judges, and Rulers of the Earth. and worldly Powers of the Darkneffe of this World feek to make void by vour Inventions and Traditions, and to binde the Confeiences and would fet Judges there by your Edicts Canons. and Anticles and Books, in Gods Throne and Seat ; and would at the leaft fer your posts by Gods post, and your Thresholds by Gods Threshold; and would thrust out and binde down the Glorious Workings of the pure Power of the Spirit of the LORD GOD in the Hearts and Confciences of his People

Add therefore you are and will be found guiley before the Lord, of high Treason against Him and his Son whom he hash appointed Heir of all things, and is the head of his Church which he hash our chased with his arms blood of his Church which he hash purchased with his own blood [ which you trample upon ] and to being bought with fuch a price they are not to be the fervante of men, no noe to touch, nor tafte, nor handle the Commande-ments, nor Doctrines of men, which have a voluntary homilies and presence to worthip God, but it is in a falle manner and not in the feed of life; and this have you done and are doing, teaching for Dollrines the Commandements of men, in this the day of the Lord, wherein he bath Redeemed and is redeeming of a People from all mens Traditions and inventions, in his worthly and fervice: And because this people fear the Lord, and obey his Son, which is his power in them, by which they worthip him in whom he is well-pleased : therefore do you (Cain-like) bace and revile them,best,knock down, wound, kill, and deftroy, imprison, oppreffe, emulate, malign difpile, moleft, fine, and keep in fore Cap tivity by your inftruments, and fo you are fighters against the Lord and kickers against the pricks, the Light both in your own Confeiences; and in them that obey it; and you are willfull Refisters of the of Holy One of Ifragi, and therefore you cannot profper, but fland guilty before the Lord, and maft expect the feverity of his indignation to be poured forth upon you, except you freedily repent, and confelle, and forfake your Trasons and Rebellions against his Royal Law, Crown, and Scepter, the Son his Light, which must rule over all the powers of the whole Barth, the immortal Seed of his Everlating Kingdom which shall honour him for ever and ever, And therefore be wife O ye Kings and Judges of the Barth Kiffe the Son, feaf be be angry with you, and ye perish from the way in which killing of the Son, you may finde mercy, which is more then many have had from you which have been innocent, and have been kept in the holy feer of the Lord God, and you have caused them to fuffer for the fame, when they have been clear of offence before the Lord, and also in the eye of any just and equal Law of the Land's and therefore take heed that you touch not his anounted, and do his Prophets no harm, and confalt not sgainft them, not make no unrighteous Decree againft the innocent People of the Lord called Quakers; for this is the laying of the Spirit of the Lord.

(8) Lord unto you, and to all ther fierin countel against short his purpose is shall flands and my Countel in charpeniches my unalterable decree concerning my feed; for what you do against me in my People. I will turn it to my praise, and my Peoples good ; and your rage I will restrain, shough you in your hearts intend evil to me and my people; in isin my prople to believe that whatever you intend to do with themed intend their good: though I may try their faith hope confidence, and truth, by you. that you may know of their laith, hope, Confidence and truft flands in Me, and in my Son, who is my Light and Life, the power of my right Hand and Arms revealed in them, which bey know hath been their firength in the simes of their needs. in which I have made them to truft, when your sidence bath been upon them and therefore they are made willing to fuffer. and so undergo whatfoever I fuffer you to inflict upon them : For Lraftenin your rage shat would go forthout of your wicked hearts against them to deftroy : But I will prefer we them by the word of my power and Life, and chain your wicked, revengfull foight against meinthem, and make it turn to their joy and your torment; and a Crown of deliversnce shey thall west, and you of fhame and contempt, except you repent; though you in council fit, your ends to bring to paffe against my people which in my touth do flands I fir and fee, and you behold to fruffrate all your intents, I will not be wanting, We more them that decree surrighteous Decrees, and that write greevoulnesse which they have preferibed, to corn afide the needy from judgment, and to take away the right fram the poor, that widows may be their poey, and that not the fasher left : Behald, the Lord God will come with a from hand and his arme first rule him; behold his reward is with bim, and his work before him, and he shall feed his Flock like a thepherd he fhall gather his Lambs in his armes, and carry them in his bolome, and shall gently lead those that are with young Harsto, 1,2,40,10,11, Chrift the Arm of God fall rule and feed his Flock, and gather the Lambs with his Arme (the Light) and carry them in his bosome, and gently lead the young with his Love and Life, the Seed which is immortal,

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